The Bombay Guardian.

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WEEKLY REVIEW.

—"THE directors of the London Missionary Society," says the *British Weekly*, "have taken a most important step by agreeing to utilise the services of lay missionaries who have not undergone a special training. The following is the exact text of the resolution:—'Resolved that, without interfering with the existing rules of the Society relative to the training of students for missionary service, in the judgment of the directors it has become desirable also to encourage offers of service from young unmarried men, of approved Christian character and good general education, who have not passed through a theological training at college, but have been successfully engaged in Christian work. Such candidates, if accepted, to be appointed as lay workers for a term of years.'"

—OF Dr. A. T. Pierson's new book *Evangelistic Work in Principle and Practice*, Mr. Spurgeon says:—"If our pen could become as fervent as fire, and as fluent as the wave, we could not write either too warmly or too well of this book. Oh, that we could make every minister, every member of the church read it, and read it again! Dr. Pierson would arouse all believers to the work of evangelizing, and then he would hurl the entire body of the faithful with united energy upon the sleeping sinning world." The only exception Mr. Spurgeon makes is that Dr. Pierson is too eulogistic on Spurgeon. "Apart from this," he says, "Dr. Pierson has given us a real living book; a thunderbolt; a cataract of fire for a lazy, lukewarm church. These flame-flakes ought to fall in showers all over Christendom, and set every house on fire."

—AN American contemporary has the following on fringes and French fashions in Mission work:—

Miss Arnott, of Jaffa, has been over twenty-five years at work there, and has three schools for native girls, mostly Moslem. She has had wonderful success, but had a difficulty in keeping the young people from shipwrecking their simplicity on the rock of European fashion. She had taught them to do their hair neatly and simply, but the custom of fringes crept in. She remonstrated in vain, the fringes won the day till prize-giving came on. Then she named girl after girl, said how well they had done their lessons, and would have won this or that prize, but added, "I am sorry to say she wears her hair in a fringe, and no girl with a fringe can have a prize." Neat, smooth hair has prevailed ever since in the Jaffa schools. A love of French fashion in dress-making invaded her little kingdom, and all the girls tricked themselves out, so far as they were able, in the newest modes. She took her trouble to the Lord, hardly knowing how to meet it, as she could not always deal so arbitrarily as in the case of the fringes. Very soon afterwards a really true work of grace appeared among the girls; and one morning she came down to find them all with their gay dresses pulled to pieces before them, cheerfully reducing them to the simple pattern they had worn in earlier days. Neat and quiet dress has been the rule among her girls ever since entirely of their own free will.

—FRANCES WILLARD, the well-known leader of the Woman's Christian Temperance Union of America, writes of her own experience on this jewellery question as follows:—

My chief besetments were, as I thought, a speculative mind, a hasty temper, a too ready tongue, and a purpose to be a celebrated person. But in that hour of sincere self-examination I felt humiliated to find that the simple bits of jewellery I wore, gold buttons, rings and pin, all of them plain and "quiet" in their style, came up to me as the separating causes between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was a mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul. I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing. I did not ask myself, "Is this my duty?" but just intuitively *knew* what I was called upon to do. The conscious, emotional presence of Christ through the Holy Spirit held me. I ran about upon His errands "just for love." Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me; but they did me no harm, for I was shut in with the Lord.

—THERE are 2,875 goldsmiths in Bombay, and 3,447 jewellers and dealers in so-called "precious" stones. That is a total of 6,322 persons engaged in a totally useless occupation. The blacksmiths and coppersmiths put together, do not reach half that number. All genuine Christians in Bombay should in the face of these facts, indicating a tendency to extravagant adornment in nearly all directions, hold a clear testimony against jewellery, and let every one know by their actions that their adorning is not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

—UNDER the heading of "Vanished Singularity" the *Christian Commonwealth* says:

With the decease of Mr. Laurence Oliphant, one of the most peculiar personalities of the century has disappeared. A great traveller, a great diplomatist, a great novelist, a great religionist, a great philosopher, and a great dreamer, was Mr. Oliphant. Few men ever saw so much of the world, few have been so intensely in earnest, few have been so well informed, few have attained to such accomplishment. And yet this great adventurer, this brillant man of society and splendid metaphysician will only be missed by a limited circle. He was a man who "had lived everywhere, gone everywhere and done everything." The statesmen of Europe knew him well and so did far-off Indian Nabobs. Laurence Oliphant was caught at last in the meshes of Oriental mysticism. Had Christianity simply contented him he would have left a mark on the age. As it was he soared into the mists of an intellectual fog-land, and his friends wondered and sighed as they looked on at his eccentric surrender to visionary folly. On the solid ground of New Testament religion men can be led by superior minds, and delight to submit to such leadings, but only a small minority will attempt to follow the vagaries of erratic genius, playing with this and that fanaticism. So here was one more grand intellect frittered away, and Mr. Oliphant's last work, *Scientific Religion*, will soon be a forgotten monument of the perversity of genius."

—THE *Methodist Times* which arrived by the last mail contains the editor's New Year's address to his readers. He is able to report that 1889 is entered upon with a larger circulation and brighter prospects than ever. The size of the paper is permanently increased from sixteen to twenty-four pages. The article says, "we have had the rare good fortune to secure the co-operation of the news editor of the *Pall Mall Gazette*. Deep religious sympathy with the Forward Movement has led him to leave his post on the most brilliant journal in Europe in order to discharge a similar office in our humbler and less lucrative service." The editor of the *Methodist Times* in referring to the principal causes which he has championed in that paper during 1888, says—"We took an active part in denouncing British devilry in India. Another conflict with the champions of lust in that country is apparently at hand, and we are quite ready for our share in the fight." It is not inappropriately that licensed sin is termed "British devilry." There can be no doubt as to who was the prime author of that diabolical system.

—THE *Christian* of January 4th also has an article addressed "To our Readers," which reports a large increase in its circulation, and announces several improvements for the present year. These and other indications of the growing power of the Christian newspaper press in Great Britain afford ground for great thankfulness to God. A tremendous amount of spiritual harm is done in Christian families, both to young and old, by the constant reading of secular newspapers, conducted exclusively as commercial undertakings by worldly people, whose antagonism to genuine piety is but thinly veiled, alike in the news and editorial columns. "Evil communications corrupt good manners" is not less applicable to companionship with newspapers than with individuals. The moral shipwreck of many a promising boy and girl would have been averted if their parents had been more careful about what newspapers were permitted to come into the family circle.

—FROM articles which are appearing in the chief organ of Methodism in South

Australia, the *Christian Weekly*, it would seem that the Methodist church in that colony is going in entirely for Prohibition in place of Local Option. Mr. Axel Gustafson, author of the "Foundation of Death," and one of the leaders in the Prohibition war, was interviewed by a representative of that paper. In the course of his remarks he said:—

Shortly after establishing a Prohibition Society in England, I was invited to contest Coventry. My address to the electors was well received, and a Liberal majority was certain. But on my visit to the town, when I went to the hotel where a room had been engaged for me, I was refused admittance; in each hotel I was similarly treated. The Rev. Mr. Cox, of Trinity Church, came to my rescue and entertained me The next day he received an anonymous letter, stating that if he further extended his hospitality his life would be in danger, and his house would be burnt to the ground. I received theatening letters, but these deterred me not in my cause. I mention the incident to show how fiercely and bitterly prohibition is opposed by the trade. I decided not to contest Coventry because I should have to forfeit my American citizenship, which is as dear to me as life itself. Prohibition means sacrifice and bloodshed. There have been upwards of 100 martyrs to the prohibition cause already. My whole life will be given to this work. The world shall have the full value of it as regards this drink traffic. It is not a question of what becomes of me. I care not what may be the dangers of the path, onward I go, and though I may shrink at times at the peril, yet if good will result to the cause, on I shall go, and therefore all I ask is that the value of my life to the world shall be paid. In America the progress is simply grand. The national prohibitive organ (*The Voice*) has reached in four years a weekly circulation of 200,000! The Methodist Episcopal Church of America is our best friend. The double basis of the Church of England Temperance Society is the dry-rot of the movement. Bishop Temple, and Canon Wilberforce give us great assistance.

—Canon Wilberforce is one of the most powerful and impassioned public speakers in England. We have seen huge audiences in Manchester and London held breathless by his matchless eloquence. Here is the secret of it. In some remarks lately made on public speaking he says:—

When the occasion is the advocacy of some great moral, social, or political reform, such as purity, temperance, the abolition of slavery, protection of the weak from coercion, or the political emancipation of the masses, I am of opinion that the success of the effort will be in direct proportion to the conviction of the speaker and the reality of his touch with God, and my advice would be, have the subject well up in heart and head, be armed with a few incontrovertible figures which you know accurately by heart, be familiar with a few apt illustrations, spend the time immediately preceding the meeting not in the inanities of a conventional dinner party, but in prayerful mental concentration upon the subject of your address, thus preparing yourself rather than your speech; have very few, easily readable, notes; lift your subject as soon as possible out of the littlenesses of detail into the atmosphere of eternal principles, and remember that God Almighty makes one of your audience; and stop the moment you feel you have no more to say.

—One of the difficulties of translating the Bible into the tongnes of many heathen nations has been in the fact that though words abound for theft and murder and lust, there are no terms for faith and gratitude, truth and holiness. In languages where there have been as many as twelve distinct words for murder, words to signify sin, atonement and righteousness have had to be invented by the patient missionary. It took Carey fifteen years of hard and continuous labour to produce the Bengali New Testament. Judson of Burmah toiled at his for nineteen years. The Tahitian Bible was twenty industrious years in preparation. This difficulty of translation has been one of the reasons for an apparent delay in the progress of mission-work in some parts of the world. The Gospel cannot be preached in its full power without the Bible. The whole history of missions proves that no amount of enthusiasm and fleshly energy will produce any lasting results without the Word of God.

—Civilization apart from the teachings which shine from the pages of an open Bible is not worth much. The Emperors Nero and Verus and Heliogabalus used to spend from £50,000 to £80,000 on a single banquet. Æsopus, the friend of Cicero, once spent £800 on a single dish of singing-birds. M. Gavius Apicius squandered £800,000 on gluttony and wine-bibbing. Seneca, who accepted the ethics of Christ without being converted, furnished his house in the most extravagantly luxurious manner. The private pleasures of the rich were earthly and sensual. The public pleasures of the rich and poor in those days were not only earthly and sensual, but also devilish in their character. The degrading taste for slaughter and blood in the great public shows of Rome was terrible.

Thousands of human beings were torn to pieces by wild animals, made wilder still by being goaded on to fury and blood. A suggestive scene is recorded in the reign of Claudius. The arena was flooded with water, and the contest was between vessels representing Rhodian and Silician fleets, each having 10,000 men and youths. As they sailed past the Imperial seat where the Emperor and his attendants sat, they saluted him with the cry, "*Ave Imperator Morituri te salutant*" (Hail Cæsar, those who are to die salute thee), to which the Emperor immediately replied, "*Aveti Vos*," (Health to you). They seized upon this as a good omen, and thought the Emperor desired to spare their lives. The tidings were immediately carried to Claudius, and Seutonius tells us, that for a time the Emperor sat motionless as a corpse, and in deep meditation, hesitating whether he should set fire to the vessels; at last he decided they should fight, and partly by threats and partly by persuasion the combatants engaged.

These horrible scenes were finally put to an end by one young man named Telemachus, who, jumping down into the arena, fearlessly in the name of God rebuked the spectators for their wickedness.

The angry, guilty voices of 90,000 spectators called to the gladiators to cut him down, but his brave death for ever put an end to the detestable butcheries of these disgusting and cruel shows. He paid the forfeit of his life for the dauntless courage of his noble deed, but the crown and palm of victory were given him. The brave and noble martyrdom of this poor monk Telemachus shews the world what can be accomplished by one man single-handed and alone. Impressed by the brave act which Telemachus had sealed with his blood, the Emperor abolished the gladiatorial games, and from that time no gladiator fought with another within the walls of the Colisseum.

This sort of witness is wanted to-day in India. Civilization apart from Christ is no better here than it was in ancient Rome. It is not strong men who are done to death here, but weak women. The sorrows of child-widowhood and the iniquities of infant-marriage require as fearless denunciation as the carnage of the Roman Arena.

—In a recent work by the Rev. Francis Bourdillon, the following parable is given which is well worth quoting:—

There was a well-known doctor, many years ago, who wrote a book about certain kinds of illness. When new patients came to him, his first question was, "Have you read my book?" And if they had not, he would say, "Go home and read it, and then come to me again." Thus he saved them some expense, and himself much trouble; for a great deal of what he would have said to them was to be found in his book; and reading the book would help them to profit by his personal directions; for the book was not to take the place of individual treatment. The book was to be read, but the patients were to come to the doctor too."

"Have you read my book?" Oh, how will those who neglect the Bible meet that question? But you who love God, and rightly seek him in all you need, do not you forget that, close by you, at all times and under all circumstances, lies the Book of God, to guide, and teach, and comfort you.

—The Romish Church in Canada, according to an American paper, "systematically uses lotteries, wheels of fortune, and other methods thoroughly corrupting to the hearts and consciences of the people." A late number of the *Bombay Catholic Examiner* issued the names of the prize-takers in a lottery held in the parochial room of the Bombay Roman Catholic Cathedral! Parsees, Hindus, Portugese and Englishmen were participators. A striking illustration of the proverb "The nearer the church the farther from God."

—Amidst all the widespread social evils in India, Native and imported, the one great want of the country is *life*, SPIRITUAL LIFE. The guiding-star ever before our eyes must be "ye must be born again." Education will not save India, political agitation will not save India, but Christ can and will. Let His followers be faithful.

"Ye must be born again!"
For so hath God decreed
No reformation will suffice
'Tis *life* poor sinners need.
"Ye must be born again!"
And life in Christ must have;
In vain the soul may elsewhere go
'Tis He alone can save.

—When the Church of Christ properly takes hold of any social evil the doom of that evil is certain. We are glad to see that the Christian Union for the stoppage of the Opium Traffic is going forward. A periodical entitled *National Righteousness*, edited by the indefatigable Secretary of the China Inland Mission has just been started to represent the claims of this Anti-Opium Christian Union, and also to assist in the destruction of the Governmental Traffics in Drink and Vice. It is a remarkable coincidence that, without any pre-arrangement, *National Righteousness* is entering the field at the same moment as the *Banner of Asia*. The two will work hand-in-hand in preparing the way of the Lord.

—Mr. W. S. Caine, M. P., last week addressed a large meeting at Patna upon the licensed liquor iniquity. In the course of his speech he took occasion to condemn the policy of the Hon. Mr. Westland in

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looking "hopefully to the increase of the revenue from excise." At the close of his address, according to the *Behar Herald*, Mr. Quinn, the Magistrate who has recently made himself notorious by his illegal and unjust decision in the case of the Christian girl Luchmin, "rose to defend Mr. Westland, and to object to the remarks made by Mr. Caine against that gentleman." A fellow-feeling makes men wondrous kind. It is interesting to find Mr. Quinn appearing as a defender of the demoralizing liquor traffic.

—THE *Christian* quotes Miss Ellen Robinson on the War question as follows: "The approval of war by Christian people leads to most illogical consequences, and results in the virtual establishment of two codes of morals, one private, the other national. In private life, the duty of forgiveness is felt to be binding; but in international affairs revenge is tolerated, and military reprisals are frequently taking place. So also with other Christian principles, until it is found impossible to carry on war without lying, dishonesty, fraud, brutality, murder, and every species of violence and crime. The time has come when all right-minded men should unite in the determination to discover some wiser and better way of dealing with international disputes."

—ACCORDING to a report in the Allahabad *Morning Post* it would appear that the person who promised to pay off the debt of the Methodist Church there has turned out to be a swindler, and the money is not likely to be forthcoming. The present is therefore a good opportunity for some friends of the Gospel to come forward and show their sympathy with the good, genuine work done by the Allahabad Methodists; by paying the debt in question and thus lightening what must be a very sore disappointment to the Rev. F. D. Newhouse and his co-workers there.

—A CORRESPONDENT calls our attention to the programme for the entertainment of the Duke of Connaught in the Deccan, which includes an amount of Sabbath desecration that it is sad to see. This week's papers also report festivities taken part in by Lord and Lady Reay at Jodhpore and elsewhere which include the immoral *nautch*. When will those in high authority learn that they are only pulling down with one hand what they build with the other in all their vaunted interest in educational and benevolent enterprises. No amount of education can atone for the broken law of God, of which they set such an example of open violation.

—The Vesuvius Railway, which was opened in 1880 to within 150 yards of the mouth of the crater, has for some time ceased running, and travellers wishing to make the ascent of Mount Vesuvius have been obliged to do so on horseback or on foot. To obviate this fatigue and inconvenience Mr. John M. Cook, managing partner to the well-known tourist firm of Thomas Cook and Son, has recently purchased the entire railway, which he is now having thoroughly repaired and renovated, so as to ensure perfect safety, comfort, and regularity in working. It is expected the railway will be open for traffic on the 1st February. Trains will start at various intervals, according to the number of visitors, from 10 a. m. to 5 p. m. At the railway station there will be a good restaurant.

MR. SQUIRES ON CANON TAYLOR.

As Canon Taylor specially attacked the Bombay Mission of the C. M. S. in his strictures on Mission work in India, it was quite fitting that the Rev. H. C. Squires, of Girgaum Mission Church, Bombay, should be heard in reply. At the late Diocesan Conference in Bombay, Mr. Squires read two other papers beside the one to which we gave prominence last week. One of these dealt with "Canon Taylor's strictures on Missions." He commenced by comparing Canon Taylor to Dr. Johnson's literary friend, who was reported to be a religious man because though he never entered a Church, he never passed one without raising his hat. He said "Canon Taylor may be a devoted friend and an active supporter of missions, but if he is, he seems to confine his friendship and support very much to external attentions. We are informed that when he took charge of his parish in Yorkshire, there was then a fairly flourishing village mission association in it. It has ceased to exist. For some years he continued to be a gradually diminishing contributor to the C. M. S. Now he subscribes nothing. My object is not, however, to censure Canon Taylor, or even to point out the egregious blunders into which he has fallen and the gross misrepresentations of which he has been guilty; but, rather, to consider whether we cannot derive some useful instruction from it all, even though this involves the admission of what in some respects is painful and humiliating."

The speaker expressed his satisfaction that one effect of the Canon's efforts had been to call attention to missionary information in circles usually closed to missionary topics. Newspapers usually ignoring or deprecating missions, in admitting Canon Taylor's articles had been obliged to pose as advocates of missionary enterprise and as professed purists of what is inconsistent and detrimental in mission work. This agitation he thought might awaken in some minds, hitherto unreached, a deep and lasting interest in the work.

After dealing with the Canon's strictures concerning the operations of the Parent Society at home, Mr. Squires went on to speak of the lessons that missionaries in the field might learn from the discussion. Self-pleasing and self-indulgence were two of the defects to which the most scathing remarks had been applied. It was no satisfactory response to this to point out that the picture is a highly coloured, if not a grossly exaggerated one, and while their friends might defend them from these exaggerations, missionaries themselves must admit that in a country like India there was a fatal tendency to lower the standard with which they might have begun their missionary career, and to yield to influences which left them, it might be, respectable and devout Christians, but robbed them of the fire of enthusiasm and the nobility and contagious example of Christ-like self-abnegation.

In regard to Canon Taylor's advocacy of a celibate clergy, he thought it would be a fatal day for Christian evangelisation if Protestant Churches ever adopted the view that celibacy should be the normal condition of their missionary clergy, or that there should be anything like compulsion in this direction. While admitting that a voluntary foregoing of individual liberty to marry *might* be a noble service done in the name of Christ, he could not for one moment, assent to a proposition which places the celibate on a higher Christian plane than the married clergy; or which by its sad mingling of pagan conceptions with Christian ideals desecrates the character of that state which the Holy Spirit has consecrated as the most perfect symbol of that deepest, most sacred union which exists between Christ and the believer. What a non-Christian land like India most requires, is not a repetition of its own perverted and unspiritual asceticism, but a manifestation of the power of God to sanctify those relations of life which are His own divine institutions. He could not conceive any more beneficent missionary influence than a Christian home in the midst of a heathen population, where husband and wife are animated by the same constraining sense of Christ's love and by an equal solicitude for the souls of those for whom, as for them, Christ died.

The concluding paragraph of this paper we give *in extenso* as follows:—

"I need not allude to Canon Taylor's allusions to matters either more personal to myself or to the work of the Church Missionary Society in this Presidency. I have already dealt with them in a more public form. I will only allude to one more subject—the contrast which Canon Taylor draws between the methods of some missionary bodies, such as the Salvation Army and the China Inland Mission, and the methods, manner of life, &c, of the representatives of the older missionary societies. It is apparently a light thing for Canon Taylor to sneer at the missionary clergy as consisting chiefly of a body of inferior men, obtaining an inferior education at cheap colleges, and receiving a sort of inferior ordination from a set of inferior bishops. Let the Indian bishops declare whether the stigma is merited! I doubt whether the bishop who least sympathises with, say, the Church Missionary Society, would ever endorse a statement that represents its missionary clergy as a body, being inferior in any of the respects specified by Canon Taylor to the other clergy of the same diocese also taken as a body. But whatever their merits may be, remember that they are in the mission field, not because they deem themselves the best qualified for such a work, nor because those who send them forth regard them as the men they would most of all select if they had an unfettered choice, but because men better qualified and more gifted have not offered themselves for the missionary life. I suppose many of us would to-day most thankfully give place to men who combined with Canon Taylor's mental and literary qualifications the necessary missionary zeal and devotion to offer themselves for the work. Gladly would we admit their superiority and surrender into hands wiser and holier than our own the solemn duties we so inadequately discharge, and the sacred responsibilities we so imperfectly fulfil. But the presence of these inferior men in the mission field is rather a reproach on the gifted and saintly men, who will not engage in missionary enterprise than on the societies that send forth the best men they can secure, or on the men themselves who, as a rule, offer themselves with a deep consciousness of their own unworthiness and unfitness, and who only venture to do so because they see that there is a work to be done, and apparently besides themselves none willing to attempt to do it. But being in the mission field, can we learn nothing from those whose methods Canon Taylor so warmly applauds? Surely we may. Not that we are called upon to imitate their extravagances of dress or of diet, or their apparent irreverences of speech and of noisy demonstrations. But may we not well ask ourselves, whether underlying all this there is not a force of heroic faith and a completeness of surrender to Christ that invites our imitation even as it commands our respectful admiration. If our missionary influence is to tell more effectively, it must be by our being more Christ-like. Are there impediments to that influence in our mode of life, in our want of unsparing self-devotion? Are these barriers which not prudence and sanctified common sense, but a too great regard for our ease, or a too shallow sympathy with those whom we are sent to evangelize, erect? Then in Christ's name and for Christ's sake, let them go. Let these men and women uncultured, though they be, many

of them—still men and women "who overcome because of the blood of the Lamb and because of the word of their testimony, and because they love not their lives even unto death," incite us by their examples of simple devotion and unswerving faith to seek in our own inconspicuous spheres the fulfilment of a loftier more Christ-like ideal."

Epitome of News.

Saturday, January 19.

—A correspondent of the *Times of India* sends a telegram saying Sir John Gorst has gone to Teneriffe but will be back when Parliament assembles. This contradicts the news per Reuter that Sir John had gone to New Zealand.

—The *Indian Witness* reports that the Deaconesses' Home has been opened at 150 Dhurrumtollah Street, Calcutta. Mrs. Bishop Thoburn is in charge, and the inmates are busily engaged with plans and preparatory work. There is an immeasurable amount of work to be done in this great wicked city, and the number of willing workers might be multiplied a hundred-fold.

—On December 22nd the Dutch Parliament agreed to the ratification of a Treaty between France and Holland, referring to Arbitration the settlement of some outstanding disputes concerning the boundaries of the respective colonial possessions of the two nations in Cayenne and Surinam.

—Here is a sign of the times. A French composer thinks his countrymen are tired of Mendelssohn's Wedding March, so he has composed what he calls a "Marche du Divorce," which he thinks will be more acceptable to the majority of his fellow-countrymen. So much for "music and morals."

—At the Viceregal Council yesterday, the Hon. Sir D. Barbour presented the report of the Select Committee on the Bill to prohibit the making or issue by private persons of pieces of metal for use as money, and making of coins in resemblance or similitude of coins of Foreign States. The Bill proposes to prohibit the manufacture and importation of unauthorised coin, and forbids receipts of such coin by any local authority or railway administration, but does not prohibit the ordinary circulation of coins now in existence.

—The Chinese Government have ordered the Amban to postpone his departure from Sikkim. This may be taken as a sign of friendly attitude of the Chinese Government and of its solicitude to bring about an understanding. China has behaved well throughout. Her support is none the less welcome if it is to some extent self-interested.

Monday, January 21.

—London was literally enveloped in a fog during nearly the whole of New Year's Eve and New Year's Day. In some places traffic was almost entirely suspended, and during New Year's Eve it was almost impossible for even pedestrians to make headway. The Watch Night services were well attended considering the difficulty of getting to the places where these services were held. It is surprising how few accidents occurred considering the great danger to which people were exposed. It is a long time since there has been such a fog in London.

—In reference to the exodus question, it is stated that the Government of India have promised the Secretary of State to decide, first what departments should go to Simla; secondly, of such departments what portions should go; and, thirdly, what allowances should be received for residence in Simla.

—The Chinese Government, in continuance of their friendly policy, have despatched one of their European officials to India to bring about, if possible, a solution to the Sikkim-Tibet difficulty. Mr. James Hart, brother of the Inspector-General of Chinese Customs, the officer selected, left Hongkong for Calcutta on the 8th. The Chinese Government have acted quite spontaneously in the matter, and their action is in every sense acceptable to the English Foreign Office. The Amban, who has been made acquainted with this step by telegraph, has meanwhile left Gnatong for Rinchogong, in the Chumbi Valley, to try to induce the Lhassa Lamas to listen to reason.

—From the 13th February the new fast special which is to carry the outward overland mails between Calcutta and Bombay will start from Howrah at 8 p. m. every Wednesday, reaching Bombay at 3 p. m. on the Friday following. The idea of having a dining saloon attached has been abandoned, the train making suitable halts for refreshments at the principal stations instead.

—Major Claude Macdonald has been appointed British Special Commissioner in West Africa to co-operate with the German Commissioner and enquire into the differences which have arisen in the Niger with Germany.

—A disastrous conflagration is reported from Lashkar, Gwalior. An outbreak took place in a fire-work manufactory, the employés of which were busy preparing bombs and rockets for the State for use on the occasion of the festivities in connection with the approaching marriage of the minor Maharaja. The flames speedily reached one of the store-rooms, and a terrific explosion ensued, the building, a three-storied one, being totally demolished, and the inmates, nine in number, including females, perishing in the *debris*. The shock was felt at a considerable distance.

Tuesday, January 22.

—The case of Sir Henry Morland and Lady Morland against the G. I. P. Railway Company to recover Rs. 120,000 as damages for injuries sustained by them has been fixed to come on before Mr. Justice Scott on the 31st instant.

—Vesuvius has lately been very active. It has been rapidly throwing up a new cone of eruption about 30 to 40 yards to the south-west of the original one, and the fissure across the crater plane towards the west-south-west is increasing in size and is richer in acid emanations. It is possible, therefore, that an eruption may take place soon on that side of the cone, since the vent tends to shift along the fissure pointing in that direction.

—It is announced that a mob of natives at Canton, China, armed with spears, knives and guns, attacked the Christian missionaries and other European and American residents, and did frightful work. A number of persons were killed, among them Miss Sophie Preston, a missionary, who went two years ago from Waitsburg, Washington Territory.

—Two Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chrétien Belge* well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

—The *Christian* says that another Indian agitation may be noted. In Ceylon the British have been the powerful patrons of Buddhism. They took on themselves the responsibility of maintaining Buddhist worship, and the revenues of hundreds of thousands of acres of public land have turned Buddhist priests into voluptuaries and sensualists. Native opinion is growing adverse to this arrangement, and members of the English Church are joining in the protest. There are doubtless, difficulties but the attention which is being drawn to these administrative and social questions in India is very hopeful as we begin the year.

—The latest reports of the Mississipi steamer disaster give an account of a remarkable deed of heroism performed by a deck-hand, named Jim Givens. When the burning steamer touched the bank and bounded away the pilot left the wheel and sprang overboard. Givens quickly realised that the salvation of all on board depended on the steamer being brought back to the bank. The pilot house was surrounded by flames, but the brave fellow sprang to the wheel, and brought the steamboat's head again to the bank, and, in order to keep her there, made the wheel fast in proper position. The fire swept over the pilot-house, and he was imprisoned by the flames. To escape it was necessary to push through a wall of fire. He made a dash for the side of the vessel, and although frightfully burned, succeeded in reaching it. With his clothing all ablaze he jumped into the river, and struggled to the bank, where he was pulled ashore by willing hands in a horribly burned and exhausted state. He died after indescribable agony a few hours later.

Wednesday, January 23.

—Bombay is to have a Central Gymnasium. Government has granted a site on the Esplanade near the Elphinstone High School to the existing Bombay Gymnastic Institution, together with a grant of Rs. 7,500 on conditions which will have the effect of greatly increasing the efficiency of the Institution and of converting it into a head-quarters of physical education for Bombay. It is always a great gain to have one place where the highest standard of excellence in any particular subject, whatever it may be, is maintained, and where the equipment is of the best, and the teachers are "authorities" on the subject and really know what what they are about. Such an institution exercises a stimulating effect on all similar institutions within reach of its influence, and does good far beyond its own walls. The conditions imposed by Government include the admission of the undergraduates of Elphinstone College free, and admission of all *boná fide* students of the public Schools of Bombay, whether Government or aided, on specially favourable terms:—*Bombay Educational Record.*

—The Queen has issued a Commission for the purpose of carrying out a scheme for the Colonisation in the Dominion of Canada of Crofters and Cottars from the Western Highlands and Islands of Scotland. The Commissioners are authorised to proceed in the selection of families from the said districts, and their settlement in the Dominion of Canada; to provide from the funds at their disposal such advances to the settlers as may be necessary, and to undertake the collection of instalments of capital and interest in repayment of the same; to take and hold mortgages on the lands and liens on the chattles of the said settlers, and to proceed in the recovery of debts; and generally to do all such things and take all such proceedings as may be requisite and necessary to enable them to carry out the purposes of the Commission.

—An interesting relic has been received at the Navy Department at Washington last week. It was a section, about three feet in length, of one of the timbers of the *San Pablo*, one of the ships which composed the famous Spanish Armada, which sailed to conquer England 350 years ago. The *San Pablo* was one of the ships which escaped. She was afterward renamed *Navio Soberano*, and after several cruises was wrecked on the coast near Santiago de Cuba, where the hulk now lies buried in the mud.

—Temperance reform is progressing in Belgium. Societies have done much to make an impression upon the prevailing drunkenness; now legislation is being vigorously brought to bear, an Act having recently been passed for repressing public intoxication and

otherwise reducing the sale of alcoholic drinks. According to a Parliamentary report, drunkenness has taken fast hold of a considerable portion of the working population.

—The Presbyterian hospital in Chicago declines its share ($300) of the fund raised by a grand charity ball. The Protestant Episcopal hospital will receive a double portion.

—The wife of a farmer in Manitoba gave $100 toward a church building fund. Her husband, a miserly man, was very angry and threatened to commit suicide. The church returned the money.

—The Government College at Sapporo, a Japanese town on the island of Yezo, shows phenomenal zeal in philanthropic enterprises. Through its influence a Christian Church has been organised, a fine church building erected without the aid of a foreign mission, and a total abstinence society formed, which has grown in a few months to have five hundred members, and now publishes a monthly paper.

—There are cases of fever in the town of Karachi, says the *Phœnix*, in consequence of the unsatisfactory weather. Some cases of cholera have been reported from the Karachi district during the last and the current months. During the fortnight ending the 3rd instant, it was stated in official reports that 66 cases of cholera occurred in talukas within the district, out of which 38 proved fatal. Thirteen mortalities have also occurred from smallpox during the fortnight, out of the total number of 96 cases.

—A Government Gazette extraordinary prints a set of quarantine regulations for Aden with regard to vessels coming to that port from Bombay. They have effect from the 13th inst. in the Port of Aden and at Perim as a temporary measure.

—A gentleman writing from Japan says that although it is only eighteen years since the first newspaper was published in Japan, there are now 575 daily and weekly newspapers. There are thirty-five law magazines, 111 scientific periodicals, thirty-five medical journals, and an equal number of religious newspapers.

Thursday, January 24.

—The P. & O. S. N. Co.'s s.s. *Pekin*, with the outward English mails of the 11th instant, left Aden for Bombay at 5 o'clock on Tuesday evening.

—The *Neueste Nachrichten aus dem Morgenland* a German newspaper published in Palestine, states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade is favourable to a rapid increase: it lies among a not very fertile group of mountains, it has next to no commerce, and it has no manufacturers. Nevertheless new buildings are rising daily; churches, gardens, and institutes of various kinds are filling up the formerly desolate neighbourhood to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms—uniform, ugly, one storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders: they have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands that "German Housas" for German Roman-Catholics, from whose top the German and Papal flags float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demand of the pilgrims. The former build cafes and bazaars, and the latter set up shops.

—The American Methodist Book Concern will be a century old next year and will celebrate the event by the opening of an imposing building in New York city. The site and structure will cost $1,000,000, and will be the finest publishing house in the country. This institution during its existence has expended over $2,000,000 in charities.

—Great indignation has been felt and expressed says the *Christian Commonwealth* at the horrible barbarity which has been displayed by the Sultan of Zanzibar. But this is leading students of things new and old to institute comparisons between the modern barbarians of other lands and the ancient savages of our own country. In the time of Edward I. as Draconian a law operated as any that an African Sultan can enforce. "Every thief shall have his left hand cut off," decrees the Sultan of Zanzibar. Under the old English punishment the thief who stole from the lead mines in Derby had his left hand firmly nailed to a table, and everything was removed beyond the reach of his right hand except a sharp knife. To save himself from the tortures of ultimate starvation the only means left the wretch was to cut off his left hand.

Friday, January 25

—The Bombay Municipal elections were conducted yesterday. It is not expected that the result will be known before Saturday. Out of a population of 748,309 persons in the city, estimated on the basis of the last general census, there was a total number of 7,609 qualified voters yesterday, of whom 572 were Europeans, 153 Portuguese, 72 Jews and Armenians, 2 Chinese, 2,571 Hindoos, 1,396 Parsees, and 1,808 Mahomedans. There were only three European candidates, out of the 51 who presented themselves to contest the 36 seats. The arrangements were very complete including facilities for purdah ladies who wished to record their votes without leaving their carriages

—The total number of deaths registered in Bombay during the week ending Tuesday, 22nd January, 1889, was 500, being 26 more than the preceding week and 82 more than the week ending the 17th Jan., 1888; 72 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 20; Brahmins, 21; Lingayet, none; Bhatias, 5; Hindoos of other castes, 243; Hindoo outcastes, 44; Mussulmans, 112; Parsees, 24; Jews, 1; Native Christians, 20; Eurasians, 2; Europeans, 1; while the rate of mortality per 1,000 of the population was 27·50. There were 118 deaths from remittent fever, being 10 more than the last week and 18 less than the corresponding week of last year. There were 14 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 82, 13, and 16 last week, against 78, 16, and 12, respectively, in the corresponding week in the last year. During the week 298 births were reported in the different districts.

—The rate of exchange stands at 1s. 4 17-32d. The Government loss by exchange during the current financial year is calculated at sixty lakhs. The estimates for the year put the figure at 1s. 4·9d., whereas the actual rate has been 1s. 4·3d. to 1s 4·4d.

TELEGRAPHIC NEWS.

Shanghai, January 17th: Great distress prevails in China owing to the famine which prevails in the valleys of the Yangtsze and Yellow Rivers. The Prefectures of Fengyang, Yingchow, and Shuchow in the Province of Anhin, are flooded by the Yellow River. In the Prefectures of Yangchow, Chinkiang, Hanchow, and Chiangning, in the Province of Kiangsu, the crops have entirely failed from drought. In Shantung and Newchwang extensive floods prevail. The area of suffering is immense, and it is impossible to form an estimate of the numbers now starving, but they in all probability amount to several millions. In the Hofei district alone half a million are starving. In face of this widespread national calamity a strong committee has been formed at Shanghai by request of the Chinese authorities to collect subscriptions. Assistance is earnestly sought.

London, 17th: News has been received from Zanzibar that the Arabs destroyed the German Mission Station at Tugu on Sunday last and massacred eight of the missionaries.

San Francisco, 19th: Advices by the mail which arrived here to-day, dated Samoa, 5th instant, state that the situation there has become serious, the Germans having burned some houses belonging to the Americans there as well as the American flags which were flying over them. They have also made prisoners of some Americans. In addition to this a German boat's crew have committed a serious outrage by firing on the captain and a lieutenant of a British man-of-war at Samao.

The Hague, 19th: The condition of his Majesty the King of Holland is improving.

London, 19th: The first election of County Councillors for London, under the Local Government Act, has resulted in a majority for the Liberals (nonpoliticals).

Washington, 20th: Secretary Bayard has received advices that the Americans who were seized and made prisoners by the Germans in Samoa were immediately released, and all is now quiet there.

Cairo, 20th: The Egyptian Government have received news which tends to prove that Emin Pacha had met with no reverse up to the beginning of November.

Suakin, 20th: Pilgrims who have arrived here from Berber report that troops believed to be under Emin Pacha's command defeated the Mahdists five months ago on the White Nile. They also testify to the general want of success attending the Mahdi's operations.

Aden, 21st: The Russian Mission to Abyssinia, which is nominally a religious one, consisting of two hundred Cossacks, under the command of the free Cossack Atchinoff, have landed at Tadjura from the Russian Volunteer fleet vessel Russia.

London, 22nd: A banquet was given last night by the National Liberal Club to Mr. Dadabhai Naoroji. The Marquis of Ripon the chairman, said that the problem to be solved was how to satisfy safely the legitimate desires England had raised in the people of India by education. The solution, he said, was easier now than it would be later on. He hoped soon to see representatives from India and the Colonies sitting in the Imperial Parliament. Mr. David Speehy, M. P. for Galoway, has been arrested in Glasgow under the Crimes Act.

Washington, 22nd: The United States Senate have passed the Tariff Bill by a majority of three votes.

Berlin, 22nd: The Federal Council have approved the East Africa Bill.

London, 23rd: At yesterday's sitting of the Parnell Commission an evicted tenant, who was afterwards messenger at the Land League Office in Dublin, testified to Patrick Egan, the treasurer of the League, having frequently sent cheques to Mullett in connection with the Phœnix Park murders.

Washington, 23rd: The Foreign Affairs Committee have asked the Senate for six hundred thousand dollars for the purpose of protecting American interests in Samoa and fulfilling treaty obligations in that quarter.

London, 24th: The Lord Mayor has invited subscriptions towards the relief of the distress in China caused by the inundations.

THE EVANGELICAL MOVEMENT IN RUSSIA.

(From the "Sword and Trowel.")

In the annals of God's providence, or in the history of the church, it has often happened that the discouragements in one direction have been relieved by the brighter outlook in others—in directions where the reassuring symptoms were least expected to appear. This is the case in the present day in regard to Russia, that comparatively little known, and imperfectly-understood country, where outsiders have been too ready to suppose that the so-called Orthodox Greek Church keeps the population iron-bound in the chains of ignorance and superstition. Some have regarded the Greek Church as representing the lowest form of Christianity; but there are redeeming features about it: it is now more tolerant of those who differ from its standards, and it is favourable to the circulation of the Scriptures, which, in such a country, in a truly striking manner carry life and enlightenment in their train. We have to remember that, in speaking of Russia, we speak of an empire embracing a sixth part of the earth's land, and of a hundred million people, speaking scores of dialects. It is among this host, who are nearly all peasants, that the simple reading of the Scriptures is producing those miraculous effects which surely prove their divine authorship. In some provinces the awakening is like that of life from the dead; for hundreds of thousands of peasants are accepting the gospel as their own. While the atheism of France is assuming a terrible form, and while Germany, as well as many of our own people at home, are willing to substitute "culture," or rationalistic criticism, for faith, the peasants of Russia become a living commentary on the Lord's own words: "To the poor the gospel is preached"; preached in this instance by the circulation of the New Testament by colporteurs.

Mr. Nicolson, the agent at St. Petersburg, is able to say that, "the Russian people are receptive of the Word of God"; but then, as towns are so few, and the country is really a land of villages, colporteurs have, in the main, to become the means of distribution; the severity of the climate, meanwhile, rendering the service a very arduous one. The two great cities of St. Petersburg and Moscow are, of course, the chief centres, the former having a population of eight hundred thousand people. Even in the country around the capital there is only a thinly scattered population. Moscow is more central, however; as an historical site it is more interesting; and as a Bible agent in the country tells us, "It has never been wholly displaced from its former pre-eminence as the capital of the empire."

As a great railway centre, Moscow offers great facilities for distribution of the Scriptures by its colporteurs. Testaments, which are sold for the equivalent of sixpence in our money, are printed for the Bible Society in editions of fifty or a hundred thousand; and even soldiers, as well as peasants, become ready purchasers.

Russians are naturally religious, or shall we say superstitious? They are more inclined to venerate than to disbelieve. It may yet be found that for faith in God peasant Russia stands very high in the estimate of heaven.

The Raskol is a comprehensive term which includes all Nonconformists from the so-called Orthodox Greek Church; and the faith of these Dissenters represents many shades of belief. They are groping their way out of centuries of darkness; and we are glad to find Tikhomirov testifying that, "as a general rule, the sectaries are remarkable for their morality, sobriety, intelligence, and activity." Stepniak, who is at least a more interesting authority, says, "If we follow the peasants in their every day life, we shall hear God's name uttered at every step. The will and the biddings of God are constantly mentioned as the base of the moral and social code. A peasant in the act of engaging himself, in some time of distress, to work on the estate of his well-to-do neighbour, is unwilling, perhaps, to enter into a formal agreement at the communal office. 'Never mind,' he says to his employer, 'I know you will settle with me in a godly way'—which means fairly without taking advantage of his present helplessness." At the same time, they have yet to be delivered from the old-time superstitions of the country.

Although the Greek Church in Russia may be said to be recognized by the State, there is no religious establishment in our sense of the term. The only ecclesiastics in the country who are provided for by endowment are the Black Clergy, or Monks; the parish priests, or White Clergy, have no provision made for them beyond the fees that the people pay them for their services. As a rule, they are an extortionate and unprincipled race, who are naturally becoming more and more unpopular with their flocks in proportion as their true character is discovered. "Their religious aspirations having once been awakened," says Stepniak, "the Russians can no more put up with the scandalous venality and extortions of our *popes* than could the Germans with the traffic in indulgences and other similar practices." In other words, when the Reformation enters the country, they can, in accepting the truth of the gospel, throw off the burden imposed by the priests at will, to set up a more Scriptural communion. This is in reality what the peasants are doing.

The great number of sects which are included in the Raskol could not be separately described in our limited space; but while they range from the Evangelical to the Rationalistic, there is a fair prospect of true religion making great progress in the country. Some of the distinctions which divide the sects seem to be very trivial; but, notwithstanding, those who hold them have in the past been proof against the fiercest persecution. Thus, the position of these peasants, who can think and act for themselves, differs in some important particulars from that of any other people. Stepniak defines the situation when he says: "The Rascolniks knew no foreign language, and for a long time shunned even Russian literature, because they considered the secular alphabet introduced by Peter the Great to be heretical. They only taught their children the Slavonic alphabet, in which the Scriptures were printed. They lived, isolated by their religious prejudice, as completely apart from the world outside as if they were surrounded by impassable deserts. Still, they formed among themselves a nation of more than ten millions of men, in active interchange of thought. They could not relapse into utter stagnation." Until our own times, the reading of these hard-handed peasants extended a very little way beyond the Scriptures.

The Raskol may have many sects, but long ago there were two main divisions—the Priestless, and those who were still sufficiently enthralled by sacerdotalism to desire the services of *popes*, or priests, who had left the church. The more modern sects, or those that are of quite recent origin, would, probably, not be reckoned as of the Raskol at all, or they might even be looked upon as antagonistic to it.

At all events, the *Stunda* is a recently-founded evangelical sect, which is already millions strong in the southern provinces. Stepniak says that "no religious movement in Russia has shown half the same power of contagion." The name of the sect is said to come from Stunde—"the hours"; but the title of Evangelicals would be far more intelligible.

A peasant named Michael Ratushny is the reputed originator of this movement, which commenced less than a quarter of a century ago; and the story of how the great tide of evangelical truth arose, which is now spreading over the country, is a very striking one. Michael worked for a German Protestant, who appears to have been a godly man; they talked together about religion; and then, when the serving-man attended the services in which his master was interested, his heart was touched.

At the beginning of winter Michael returned to his native village, and there he gained the ear of his own people by speaking earnestly of the faith he had embraced. Stepniak quotes the man's own words relating to what afterwards happened:—"One day, at a village meeting, the people began to discuss spiritual matters, and the priest, who was present, could not explain anything to the people's satisfaction. Thereupon I felt within myself a burning desire to understand God's words with my own mind, and to explain them to others. There were many people desirous of hearing me, and I went on teaching the gospel as I understood it myself, to all of them."

Though Michael appears to have been neither an enthusiast nor an active propagandist of the doctrines he had embraced, they soon spread from province to province, to St. Petersburg and Moscow, with the rapidity of a mighty contagion. As we said before, the chief missionary among the people is the Bible Society's New Testament. This is the Book that originated and sustains the great and peaceful revolution in progress. A priest of the Greek Church says: "There are among the Stundists illiterate people, but the bulk of the sectarians can read. When a common orthodox peasant goes over to the Stunda the first thing done is to teach him to read. Then they give him a copy of the New Testament, in which all the texts considered by them to be the most important are marked, and duly explained to the neophyte, after which he is definitely accepted as a member of their congregation."

When Michael was accused of having laboured as a propagandist, he offered an explanation, which shows how the faith has spread, and how it continues to spread. He was not what we should call an itinerant preacher. He said in open court: "I had not the time to do it; but when the police came from the town to arrest me, and assembled the people, the priest came also; and when the people talked to him on Scriptural matters he could prove nothing from the Scriptures: then it was that the people began to doubt whether he was well versed in the Scriptures himself. When I was cast into prison all knew that I was locked up because I had read the Gospel. They wondered exceedingly, and all who could read procured the Gospel and began to read it for themselves. . . Now, the Scriptures can enlighten everybody, and show them the way to salvation. When I was locked up for the second time people wondered again, and began to search after the Gospel with greater zeal, and to read it. This is how our doctrines have spread, and not, as some people think, through our having propagated them."

To those who know something about the history of the Bible in Russia, all this is very striking and consoling. At the outset of his reign, Nicolas suppressed the Russian Bible Society, as an agency dangerous both to the State and to religion; and not until some forty years later was the work revived. While men are disputing about inspiration in such cultured countries as England and Germany, the divine Word is asserting its power among the Russian peasants, and God is glorified.

—Rev. J. Gelson Gregson says no man, be he policeman, merchant, soldier or sailor, is subject to more temptations than ministers are. The minister is tempted to preach other men's sermons, or to echo them, to try to please the people in the pew, and to lower the standard of Christianity so as to be in harmony with them.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

First Quarter. Lesson V.

Sunday, February 3.

Mark IV : 10-20.

Subject: The Parable of the Sower.

I. Introductory.

1. *Time & Place:* A. D. 27. Shore of the Sea of Galilee.

2. *Parallel Passages:* Matt. xii : 1-23, Luke viii : 4-18.

3. *Golden Text:* If any man have ears to hear let him hear. Mark iv : 23.

4. *Memory Verse:* Verse 20.

II. Historical.

The parable of the sower is doubtless our Lord's first parable. He had been constantly preaching the Gospel throughout Galilee and Judea for some time, but the burden of his discourse was "the kingdom of heaven is at hand." Now He begins to teach the deeper and more fundamental truths of the kingdom in the form of parables. At the time he related this parable He also gave a number of others Of these Alford says: "The first five of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the *last three*, to the disciples in the house. The most of our Lord's parables were spoken under the open sky. This one on the banks of the sea of Galilee. Thomson says that at the end of the lake of Genesaret there are small creeks or inlets, where the ships could ride in safety only a few feet from the shore, and where the multitude, seated on both sides and before the boats, could listen without distraction or fatigue. As if on purpose to furnish seats, the shores on both sides of these narrow inlets are piled up with smooth boulders of basalt.

Our Saviour, says Pentecost, had two methods of teaching, one direct and the other indirect. He came to at once hide and reveal the truth—that is, to unveil it fully to those who are seeking after it with all their hearts, as were Nathanael and the eunuch, and to veil it from those who are prejudiced against it and determined not to receive it, as were the scribes and doctors among the Jews.

His parabolic teaching is an illustration of this double method. Hence, we have the bare statement of the parable to the multitude (vs. 3—9), but to his intimate disciples, and those other earnest souls who remained with them after the multitude had departed, He unfolds the parable and shows to them the inside of it, (vs. 10—13). We have in this method an illustration of our modern public preaching service, and afterwards the more private inquiry room.

III. Exegetical.

10. *When he was alone.*—There were some truths which Our Lord hid from the wise and revealed unto babes. The *inside meaning* could only be given to earnest enquirers. There were only a few to whom He could say: "unto you it is given to know the mystery of the kingdom of God." (Matt. xiii : 24-35.)

Asked of him the parable.—Matthew says more definitely, "why speakest thou unto them in parables?" and Luke, "What might this parable be?" The answer in all three accounts is: *first*, a reason why He thus taught, and *secondly*, the exposition of this particular parable Both questions must have been asked, as is implied in the definite statement of this verse (Schaff.)

11. *Unto you it is given.*—Because He saw that they were more simple and single in life and purpose, and more teachable, and docile. *The mystery.*—These were deep things which could only be understood by the earnest enquiring soul. *Kingdom of God.*—In Matt. xiii, where these parables are given in detail, the whole seven pertain to God's spiritual kingdom.

12. *That seeing they may see and not perceive &c.*—I speak to them in parables, *natural* representations of *spiritual* truths, that they may be allured to *inquire*, and to find out the *spirit* which is hidden under the latter; because, *seeing* the miracles which I have wrought, *they see not*, that is, the end for which I have wrought them; *and hearing* my doctrines they hear not, so as to profit by what is spoken: neither *do they understand*. The people wilfully close their eyes lest they be converted and will not hearken because they do not want their sins forgiven.

13. *How then will ye know all parables?*—This parable is the first and most fundamental of a series and in many respects the plainest. If, therefore, you cannot understand *this* one how can you understand the others?

14. *The sower soweth the word.*—The great sower is the Son of Man and after him all ministers and teachers. The seed is the truth found in the Word of God.

15. *They by the wayside.*—The wayside hearer is he whose heart is hard and indifferent. *Satan cometh.*—Just as the birds devour the seed on the hard beaten wayside so Satan destroys the truth fallen upon the hard heart. It does not get time to take root, nor, indeed, can it.

16 *Sown on stony ground*—The stony ground is the hard rock covered with a thin layer of earth. *Receive it with gladness.*—Just as the seed on the shallow earth germinates all the sooner because of the rock but dies because it can find no place for its roots, so there are many who impulsively start out well but because of the temptations in the world and the trials which come, they fall away. "They have no root in themselves."

18. *Sown among thorns.*—The thorns grow faster than the grain and choke it. *It becometh unfruitful.* Because of the thorns and briars which choke it. Thus the cares and deceitfulness and lust abounding kill many a Christian.

20. *Sown on good ground.*—Deep, clean, mellow and prepared. It is natural that such seed should produce an abundant harvest. The moral of the whole parable is that the effect of the word depends upon the state of the heart. The seed may be good and it may be diligently and carefully sown but if it does not fall into good soil it can produce no crop. And as Canon Luckock remarks "the language is so pregnant and comprehensive that those who have rejected or received his word from whatever motive, throughout all history, can see their image reflected in some portion of its fourfold division."

IV. Doctrinal

1. There is an outside and an inside of truth. All men can see and understand the mere outside fact of Christ's incarnation, life, death, burial, and resurrection, but only those who are eager to know more than the bare fact, ever learn that behind this outward manifestation of God, there is a great and blessed mystery of grace whereby man is laid hold of by God, his sins put away, and he reconciled and saved. (Pentecost.)

2. Religion to be of value must take a firm hold on the subject. It must take root in something. It must find some thing in the man to *grow* in. It must include the whole life (Lesson Comment)

3. Whatever the man is, or indeed whatever his peculiarities are, these constitute the soil. If a man is a merchant, physician, artist, musician, school teacher, parent, each of them must be permeated, saturated, and enveloped by religion and divine grace.

V. Homiletical.

1. In the style of Our Lord there is a lesson for all preachers and teachers He taught much in parables, indeed, for a time, "without a parable spake He not unto them." Truth presented thus is more attractive and requires such attention that the careless are separated from the earnest and attentive

2. The seeds of truth, of which Jesus spake, have been sowing ever since by His Word, and the diversity of soil is the same now as then. The success depends not on the seed sown, but on the soil that receives the seed (Malleson.)

3. There are, broadly speaking, four classes of hearers: The hard hearted, the shallow, the worldly, and the sincere. There are many variations of these but in all classes these various characteristics to a less or greater degree may be observed

4. In India this parable is often enacted before our eyes, an ever recurring tableau both in the natural world, and also in the moral. It is the same to-day as it was in Galilee eighteen hundred years ago. Both the natural and the moral world exhibit the same broad peculiarities and characteristics.

5. Let us examine our hearts and seek that preparation of mind and soul that the seed may find, not only lodgment, but may produce an abundant harvest.

6 The great design both of natural seed and of the word is *fruit bearing.* For this purpose both are sown. Read the parable of the Vine. *Much fruit* is the ultimate object. Let us not be satisfied without it.

NORTH INDIA METHODIST CONFERENCE.

The following appointments have been made:—

Kumaon District J. H. Messmore, P. E.
Naini Tal, English Work J. H. Messmore.
„ Native „ T. Craven.
„ Boys' School... F. W. Foote.
Paori ... ...T. J. McMahon.
Pithoragarh ... ...S. S. Deese.
Oudh District, T. S. Johnson, P. E.
Allahabad ... ...J. W. Waugh.
Cawnpore, Native Work H. Mansell.
„ English „ G. F. Hopkins.
„ School ...N. L. Rockey.
Gonda ... ...S. Knowles.
Lucknow, English Work J. A. Schively.
„ Native „ B. H. Badley.
„ Publishing House A. J. Maxwell.
Sitapur ... ...J. C. Lawson.
Roy Bareilly ... ...E. T. Leonard.
Amroha District, Zahural Haqq. P. E.
Rohilkund District, E. W. Parker, P. E.
Agra ... ...W. R. Clancy.
Bareilly ... ...F. L. Neeld.
Budaon ... ...P. T. Wilson.
Moradabad ... ...J. W. Simmons.
Muttra ... ...J. E. Scott.
Shajahanpur ... {R. Hoskins. C. L. Bare.
Bareilly. Theo. School ...T. J. Scott.
Women's Foreign Missionary Society.
Naini-Tal ... {Miss S. A. Easton. Miss O. Miller.
„ Zenana Work ...Mrs. C. Grant.
Paori ... ...Mrs. W. C. Whitby.
Pithoragarh ... ...Miss A. Budden.
Bareilly Orphanage ...Miss F. M. English.
Medical ... ...Miss M. Christiancy, M. D.
„ Zenana ... ...Miss Lawson.
Moradabad Medical ...Miss Sheldon, M. D.
„ Zenana ...Miss C. Downey.
Muttra Deaconess' Home {Misses Sparks and McDowell.
Lucknow Girls' H. School {Miss E. DeVine and Miss Perrine.
Deaconess' Home ... {Misses Rowe and Sullivan.
Cawnpore Girls' School {Misses E. L. Harvey and McBirney.
„ Zenana Mission Miss Kyle.
Sitapur ... ...Miss D. A. Fuller.
Gonda ... ...Miss M. Reid.
Misses Gallimore and Blackmar transferred to South India.

It takes a great deal of grace to be able to bear praise.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 11 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto. at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, JANUARY 26TH, 1889.

NOTES AND COMMENTS.

"He that followeth Me shall not walk in darkness."

A softened phraseology, remarks the *Christian Intelligencer*, may suit the tastes of a degenerate age, but it kindles no inspiration, corrects no great wrong, conquers no giant evil. Rugged men, like John the Baptist, Martin Luther, John Calvin, John Knox, and Hugh Latimer, have been the world's reformers.

The following note from a missionary at a country station will strike a chord in many hearts. An extension of this spirit would soon envelope India in a holy flame.

Dear Brother,—You say in last week's *Guardian* that you would be glad to hear from any who are expecting a general Pentecost in India in 1889. By the grace of God I am fully expecting it, and as the best means in my power of hastening it I am earnestly seeking for a personal Pentecost in my own soul, and encouraging and urging others to do the same. We have great cause to praise the Lord that here, many both of the English and Native Churches are waiting on God for the enduement of power from on high. Pray for us, as we do for you.

Let others speak who are feeling the urgent need of a Pentecost for India, and who are expecting it in 1889.

In beginning the New Year a valued English contemporary announced that "in compliance with the wish expressed by many, we have reverted to our original plan of placing the advertisement pages on the outside of the number." This arrangement of the advertisements is not a matter of small importance. There are many of our contemporaries, especially in America, which seem to us to largely sacrifice their usefulness by the interleaving of serious articles with advertisements, some of which are of a worse than suspicious character. Following a deeply spiritual and solemn article which was penned, perhaps, by the writer upon his knees, after wrestling with God for power in writing it, there comes some frivolous and worldly advertisement, inciting to vanity or greed, which is adapted either to produce a complete revulsion of feeling on the part of the reader, or to lamentably deaden the effect of the preceding article. If a newspaper exists to promote the Kingdom of God, no department of the paper should be allowed to interfere with the carrying out of that purpose. Of course, we are well acquainted with the monetary considerations which lead to the interleaving in question. But newspapers which preach faith, are not exempt from the obligation of practising it. How heavily our editorial friends would come down upon any Christian minister who, from monetary considerations, to help support the work of his congregation, allowed advertisements of the latest extravagances in women's dress, or so-called cures for baldness or nervous debility, to be placarded in his pulpit. Yet the responsibilities and duties of Christian ministers and Christian editors are not dissimilar. The congregations who listen to the most popular ministers are small compared with the weekly congregations which many editors speak to. The blessing of God is much more essential to the success of a Christian newspaper than a keen worldly business management. The publisher and the advertisement agent should be no less saved than the editorial staff.

In another part of our to-day's issue will be found a report of the initial stage of the second application to the Calcutta High Court in the Patna case. The further rehearing of the case is expected to take place on February 2nd.

A few brief specimen extracts will give Indian readers an idea of the interest which is being manifested in the Patna case by the Christian public of Great Britain.

The *Christian* of January 4th, under the title of "a terrible crime under British rule in India," reprints the whole account of the Patna case from the special issue of *The Bombay Guardian* of December 10th. In its editorial columns it refers to the narrative as "the story of a monstrous injustice," showing "the reply of Sir John Gorst to a question in the House of Commons to have been glaringly inaccurate." It protests against Secretaries and Under-Secretaries of State attempting to deceive the British public on matters of this kind.

The *Rock* of the same date also reprints the narrative from our special issue almost *verbatim*.

The *Christian Commonwealth* of January 3rd contains a long and sympathetic leading article, which gives the main outlines of the case, and concludes:—"Surely this is a case which demands from every Englishman who is worthy of the name an earnest protest against the procedings of the magistrate, against Sir John Gorst's representation of the matter, and against the conduct of Her Majesty's officers in India. We trust also that Mr. Dyer, in his heroic efforts to secure the release of the girl, will receive the sympathy and hearty help of every man and woman in the United Kingdom."

A full statement of the case has been sent by the Gospel Purity Association and the Friends' Purity Association of London, to every member of the House of Commons, to the members of all British Missionary Boards, and to other influential persons throughout the United Kingdom.

Mr. W. J. Gladwin's visit of a few weeks to Ceylon has been a busy time for him.

The fifteen meetings of various kinds which he has addressed, have not been the largest part of his work. Finding public opinion much agitated on the subject of public morality, he immediately had printed at Colombo the British Criminal Law Amendment Act of 1885, and sent it, with a letter, to the leading people in the Colony, many of whom he also interviewed, emphasising the true lines upon which legislation on moral questions should proceed. There can be no doubt that this action, combined with the circulation of a large amount of Gospel Purity literature, in which work he has been assisted by Mr. Richard Leembruggen, has done much to foster the beginnings of a better state of public opinion in Ceylon on moral questions. We confidently look to our friends there to follow up Mr. Gladwin's efforts. Mr. Gladwin is now in South India.

It is right that moral reformers in Great Britain should be cautioned against giving any support whatever to the pretensions of Sir Lepel Griffin, who it appears is attempting to foist himself into political life and public notice in England. One of the wisest things he has done for himself was to leave India. A Christian gentleman at Hyderabad expressed a general feeling among respectable persons when he wrote to us last month—"From the time I heard of Sir L. Griffin coming here, I ceased not to pray that God would prevent him. You know the result. No doubt many of God's people prayed as I did. To God be the glory for the clear answer."

FIT FOR WHAT.

It is related of the distinguished Dr. Bellamy, says *The Sword and Trowel*, that he had seasons of deep despondency, when he was confident that he was going to hell. His brethren often laboured with him in vain.

One day, after all reasoning had failed, one of the ministers said,

"Well, brother, you know more about yourself than we do. To us you appear very well; but, after all, you may be a whited sepulchre—beautiful outside, but inwardly full of corruption. If so, you will go to hell. I should like, however, to know what you will do when you get there."

"Do?" cried the doctor, with great animation and emphasis; "What will I do? I will vindicate the law of God, and set up prayer-meetings."

"All right," said the brother; "but in that case the devil will not keep you there; he will soon turn you out as unfitted for his place and company."

The doctor came out of his gloom and was happy.

Men will go at last where they are fit to go; and those who spend their lives in the service of God would be poor company for the devil and his angels, while those who hate God and despise Christians here must have strange notions if they expect to be forever happy with them hereafter. The disciples "being let go, went to their own company." So all will go at last.

—There is no enemy to all high attainment so deadly as self-satisfaction.

—Satan selects his disciples when they are idle; but Christ chose His while they were busy with their work, either mending their nets or casting them into the sea.

AN OVATION TO A MEDICAL MISSIONARY.

In a five years' residence in Guntur, Madras Presidency, Miss Anna M Kugler, Medical Missionary of the American Evangelical Lutheran Mission, seems to have completely won the hearts of the entire district. A correspondent sends us a printed address which was presented to her by the inhabitants at a farewell meeting on January 3rd, with a copy of her reply. Quite a grand reception in native style was given to her, an enclosure being formed for the purpose on the esplanade capable of accommodating 2,000 persons. Arches with appropriate mottoes were set up on the municipal roads, and there was a large gathering of the principal inhabitants. Nothing so imposing had taken place before except at the reception of a Lt.-Governor, or to do honour to the Queen on Jubilee-day. Mr. P. Ramchandray, B. A., took the Chair, and in his speech said that the education of women was an indispensable element to the happiness of the homes of this country and called attention to the great boon that Christian Missionaries were conferring upon the country by the education of the women. He begged that Dr. Anna Kugler might return to resume her work In reply Dr. Kugler assured them that if she could not herself return soon some other medical lady would fill her place. The mission had no intention of withdrawing from the work she had commenced. A site for the projected women's hospital had been selected, and more than 20,000 Rupees were in the hands of the Home Committee towards its cost. She concluded thus:—

"And now I would say to you that whatever as a woman or as a physician I have done for your people, has been done because of the fact that I am a professed follower of Him, who came to this Earth, "to heal the sick, to cleanse the lepers, to raise the dead;" and though it is with deep humility that I acknowledge myself to be a very unworthy follower of Him, and that I have often followed most unwillingly, and times without number have failed to do His bidding, I can truly say that the inspiration of my work here has been 'for Christ's sake:' and often when I else would have fainted by the way the presence and comfort of the Great Physician has given me the courage to go on. If therefore among those here present, the sufferings of whose loved ones it has been my privilege to ameliorate, there are any who have hitherto heard with dislike and even hated the name of Christ, I would ask you to-night to pause for a moment as I tell you that whatever of good you have received at my hands is due to the once despised but now exalted Jesus of Nazareth. The only thing that induced me to give up my home and friends and professional opportunities was my firm belief that Christ was in earnest when He gave the command 'Go ye unto all the world and preach the gospel to every creature.' And though since I came here, I have found many friends to love, I love those of my own flesh and blood still more, and the motive power to bring me back to this land must be love for Him who 'so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'"

THE PATNA CASE IN COURT.

At the Calcutta High Court on Jan. 17th, before the Criminal Revisional Bench, presided over by Justices Mitter and Macpherson, Mr. M. P. Gasper made an application for a review of the proceedings of Mr. Quinn, the District Magistrate of Patna, in the case of the girl Luchminnia. Council, in opening, said:—I appear on behalf of Ellen Abraham, who describes herself in her petition as the Superintendent of the Zenana Mission at Patna, and I have to ask your Lordships, in the exercise of your revisional powers, to be pleased to send for the records of certain proceedings at Patna, under section 551, of the Code of Criminal Procedure, for the purpose of setting aside the orders made therein, and for the purpose of rectifying the steps which have had by reason of these transactions.

Mitter J.: For what purpose, Mr. Gasper?

Mr. Gasper.: Rectifying certain orders which he made, and therefore for setting aside the orders made for the purpose of restoring the *status quo ante*. In short, for the purpose of directing that the child who has been removed from the custody of this lady be set at liberty and be allowed to return to her custody or wherever she pleased. But this is a matter, as regards the second portion of this application, for your Lordships' consideration, and it is, I conceive, one of considerable difficulty, and I shall contend that, on the analogy of other kindred matters, in the proceedings under the Code of Criminal Procedure, your Lordships have the power to set right the orders which have been made and the steps which have been taken in consequence of those orders. The girl, in respect of whom these proceedings were taken, was named Luchminnia. Her mother was one Matoba, and a person, calling himself her husband, was one Radakissen.

Now, the fact—and it is a fact, I find conceded and proved—that this girl was a Hindu of the Khetri caste, that she was legally married some years ago to a man named Durbarry, who died some fourteen months before these proceedings were taken. I take it upon these facts it is unnecessary for me to do more than to say that the very highest presumption is raised against the subsequent marriage of this Hindu Khetri widow to Radakissen.

Macpherson, J.: Are you against the facts or against the illegality of the proceedings?

Mr. Gasper: A very strong presumption also against the facts.

Mitter J.: What is the presumption against the character of the man?

Mr. Gasper: At all events, I have the authority of invariable custom. I have not got the authorities with me, but I submit it is sufficient for my purpose, and for the purposes of the rule I am now asking for, for me to say that it is an unheard of thing that such an occurence should have taken place, unheard of, at any rate within my experience.

Macpherson, J.: You no doubt would require the very strongest presumption of evidence against the proved fact of the marriage having taken place. What is the sort of presumption against the legality of the marriage?

Mr. Gasper: For the purposes of my present application, it is unnecessary for me to argue the matter of law merely for the purposes of argument before your Lordships, but your Lordships will permit me to say that it is quite sufficient for me to say that it is a presumption of such a character that your Lordships would require very strong evidence in support of it. It will be sufficient for me to observe that in this case not only is the evidence very weak, but that it would be almost impossible for any Court to come to a judicial finding that this marriage was proved on the evidence which had been adduced.

These proceedings were had under section 551 of the Criminal Procedure Code. Now, this section, as your Lordships know, was introduced into the Code in 1882. It finds a place in the Presidency Magistrate's Act, and its operation

has been extended to the Mufasal now for the first time and your Lordships will observe from the section that it only has reference to females under the age of fourteen years. The obvious inference which this gives rise to is that it does not deal with general detention; that it does not deal with or refer in any way to the question of the detention of human beings unlawfully; that it does not deal with the detention of a male at all; that it does not deal with the detention of an idiot or a lunatic, but that it deals with the detention of a female, a woman, or a child under the age of fourteen years. That being so, it is clear, and the experience arises that the legislature contemplated certain reasons in exacting this section only to apply to females and did not apply to males at all. And your Lordships will observe also that it must be upon complaint on oath; and further it is necessary that there should be abduction or unlawful detention, and abduction and detention for an unlawful purpose. Two of these facts must exist, there must be the fact of unlawful detention for the purposes of this act, and abduction for a certain unlawful purpose. Your Lordships will observe that it is not detention for lawful purposes, but for unlawful detention for an unlawful purpose here. Now your Lordships will find that in this case there is first of all a definite complaint that this complaint was not on oath at all so far as we are aware. We have been applying for copies of all the proceedings, and we have one signed in the back by Matoba and Radakissen. These petitions have not been verified on oath.

Macpherson, J.: Surely all the proceedings were taken upon oath.

Mr. Gasper: Yes, my Lords, there are two separate petitions and neither of them were verified, and the orders on them were made before the examination of any person on oath. But this section does not contemplate any contentious proceedings I submit, or the summoning of any person. It does not contemplate process upon any person in a certain proceeding, and it clearly shows the kind of thing which it was intended to be remedied. The evidence and meaning of this enactment and section was immediate restoration where there was a female in immediate danger, or a woman about to be raped or ravished, no reference was at all made to a male, and the Magistrate was authorised to step in and either to proceed himself or direct some responsible person to act and find out whether there was anything of the kind going on. It is clear upon the evidence, and it is found that there was no abduction, for abduction as your Lordships know, implies force to compel, or deceit to induce, under the Indian Penal Code. There was neither force nor deceit, and the Magistrate in terms found that there was no abduction. Now we come to unlawful detention. Before I deal with that part of the case, permit me to point out:—

Mitter, J.: One moment, Mr. Gasper, you need not go further in this matter. Without expressing any opinion upon this point, as at present advised, it seems to us that an unlawful purpose means immoral purpose, and therefore the grounds on which we will issue a rule as at present advised, is that we think that sufficient grounds for issuing a rule have been made out.

THE PETITION.

The following is a copy of the petition in the case:—Your petitioner in the case is Superintendent of the Zenana Mission established at Patna and residing at Coolzabrag in that city. On the 16th day of October, 1888, a woman named Luchminnia, accompanied by another woman named Soondri, came to the Mission house. Both women had an interview with your petitioner, and, having expressed a desire to reside in such Mission house, were permitted to take up their residence therein.

On the 3rd of October, 1888, one Massamat Matabo, the mother of the said Luchminnia and one Radakissen, alleging himself to be the husband of the said Luchminnia, put in a separate petition to the District Magistrate of Patna (a copy of such petition together with a translation thereof being annexed hereto) praying for the restoration of the said Luchminnia to them under the provisions of section 551 of the Criminal Procedure Code. These petitions, on the face of them, are unverified documents, and, moreover, contain no allegation that the detention complained of was for an unlawful purpose. On the back of these petitions put in by Radakissen, the District Magistrate made an order directing that a summons do issue on your petitioner to produce the said Luchminnia before his Court on the 6th day of November, 1888. On or about the 1st day of November, 1888, your petitioner was served with the said summons, the original of which is hereto annexed.

On the 6th of November, 1888, your petitioner, in obedience to the order contained in the said summons, appeared in the Court of the District Magistrate accompanied by the woman Luchminnia. On the same day the said Magistrate examined under solemn affirmation sundry witnesses, viz., Massamat Matabo, the mother of the said Luchminnia, Gourmuck Narain, Radakissen, the said Luchminnia, and the said woman Soondri. After taking the evidence of these witnesses the Court adjourned the case till the 14th day of November for further evidence. On an application made by Mr. Thompson on behalf of your petitioner a further adjournment was granted till the 23rd day of November, 1888. During the interval which occurred pending the adjournment and the application of the said Gourmuck Narain, the alleged uncle of the said Luchminnia, it was arranged that the said Luchminnia should, pending final orders to be passed in the case, be made over to the safe custody of Mr. Sherufudin, Barrister-at-Law, practising in the Patna Courts, and in accordance with this arrangement your petitioner, on the 16th day of November, 1888, handed over the said Luchminnia into the custody of the said Mr. Sherufudin, and the said Luchminnia continued to reside in the house of the said Mr. Sherufudin for one day. On the 17th day of November, 1888, the said Mr. Sherufudin being unable to continue to take further charge of the girl Luchminnia with the permission of the Magistrate, was handed back to your petitioner, and thence forward continued under her care till the 6th day of December, 1888, when, under the orders of the Magistrate he passed on that date, a copy of which is herewith annexed and marked, she was forcibly carried off from the precincts of the Court room.

On the 22nd day of November, 1888, during the interval between the adjournments of the case at Bankipur, an application was made on behalf of your petitioner to the High Court of Judicature in Calcutta in its revisional jurisdiction for the transfer of the case from the file of the said District Magistrate of Patna to the file of the High Court. This application was rejected by this Hon. Court on the same date. On the 23rd day of November 1888, the case coming on for hearing before the said District Magistrate of Patna, it was ordered as, your petitioner understood, that the same should be adjourned and heard on some day after the 1st day of December 1888. On or about the 26th day of November 1888, Mr. Thompson, on behalf of your petitioner, applied for a summons for the attendance of three witnesses, Pandit Sukhobasi Tewarri, Pandit Behari Singh, and Pandit Protap Narain to be called for the purpose of supporting the case put forward by your petitioner, and on the 28th day of November an order, directing the issue of the said summonses, was passed by the Magistrate ordering the attendance of the said witnesses for the 5th day of December. On the 28th day of November your petitioner is informed, and believes that the same should be adjourned and heard on some day after the 1st day of December 1888. By an order dated the 28th day of November 1888, the date for the further hearing of the case was fixed for the 5th day of December, 1888. On the 5th day of December 1888 a further hearing of the case was held by the said Magistrate and sundry witnesses on behalf of the complainant in the case were recalled and further examined, as also were one Matingini Ghose and Pandit Sulkhasi Tewari and Pundit Behari Singh. The two last were two of the three witnesses summoned on behalf of your petitioner. On the same day it appears that the said Protap Narain, a person from Benares already summoned, being not present in Court, a petition was presented in Court on your petitioner's behalf praying that fresh summons do issue to the said witnesses, but the Court by an order made on the back of the said petition, refused to grant a further postponement of the case and rejected the application. A copy of such petition and order thereon is appended hereto.

Your petitioner submits that the said Magistrate, in issuing a summons upon your petitioner under the provisions of section 551 of the C. C. Code upon the materials as set forth in this petition, acted illegally and without jurisdiction. Your petitioner further submits that the Magistrate was in error in treating the proceedings as contentious, and that the procedure adopted by him was not warranted by the words of the section. Your petitioner further submits that, upon the facts found by the Magistrate as indicated in his judgment, he was in error in holding that the woman Luchminnia was detained by your petitioner, and that such detention, if any, was unlawful, or for an unlawful purpose, and that the said Magistrate, in so holding, acted without jurisdiction and in error of the proceedings contemplated under the provisions of section 551 of the Code. Your petitioner further submits that the said Luchminnia was a Hindu woman, a Khetri by caste and the widow of one Durbarry Lal, who died about fourteen months before the alleged second marriage with Radakissen, a man of inferior caste to herself. Upon these facts which appear in the depositions and which have since been accepted by the Magistrate, your petitioner contends that the so-called second marriage could be no marriage at all, and relied chiefly upon the evidence of the witnesses, the said Pandit Protap Narain, in support of the contention. The Court was in error, and as your petitioner submits acted in prejudice of the case, in refusing to adjourn the case for the examination of the said material witness. Your petitioner submits that the said Radakissen has established no right to the custody of the said Luchminnia, and that the said Matabo had no rights, or, if she possessed such rights, forfeited her claims to such custody. Your petitioner submits that the said Magistrate ought to have held that the evidence adduced had not established the fact that the said Luchminnia was under the age of fourteen years, or that she had been unlawfully detained by your petitioner, or that she had been so detained for an unlawful purpose. Your petitioner prays that the records of the proceedings be sent for by this Hon. Court, and that the proceedings taken and orders passed by the said District Magistrate may be set aside, and that the said Mussamat Luchminnia may be permitted to return to your petitioner, and that the state of facts and circumstances which existed before the orders complained of were made, be restored.

—The *Punjab Mission News* says that Professor Bryce, M.P., who is now travelling in India, was introduced to the Punjab C. M. S. Mission Conference, which was lately in session at Amritsar. In the course of his remarks the professor said his interest in missions and his sense of their need had been greatly deepened by what he had seen since he came to this country, and he cordially wished the missionaries God-speed.

THE BENGAL CONFERENCE.

By the Rev. T. E. F. Morton, Mhow.

The Bengal Conference of the Methodist Episcopal Church, met for its second Session in the Allahabad M. E. Church, at 11 a. m. on Thursday, the 17th instant. Bishop J. M. Thoburn, D. D., in the chair, conducted the opening religious service, taking as his scripture lesson the 62nd chapter of Isaiah and laying special stress and emphasis on the 5th verse "For *as* a young man marrieth a virgin, *so* shall thy sons marry thee." In the course of his remarks he said that on his way from Bombay recently he was met by four veteran missionaries who expressly gathered to give him hearty congratulations and a warm welcome. He said it did him good to see them; the colour of their faces showed unmistakeably that they were married to the field to which they had come. He further remarked that some had treated the field lightly. His entire comments pointed plainly to the solemn and weighty responsibility that devolved on all missionaries on the foreign field. The Bishop in spite of his onerous duties and gigantic responsibilities is full of triumphant faith and bright hope. Hymn 567 from the Methodist Hymnal was sung before he led in prayer.

Dr. F. L. McCoy, who was re-elected Secretary, nominated the Rev. C. W. DeSouza as his assistant, and the Rev. J. P. Meik as statistical secretary. The Roll being called the following members responded to their names: C. P. Hard. Morton, McCoy, Warne, Vardon, Meik, DeSouza, Webb, Newhouse, Gilruth, Jeffries, Plomer, Blewitt, Oldham, Craig, Busby, Tindale, Sorbonundo Das, Madsen, and Paul Singh.

The Rev. Dennis Osborne, Presiding Elder of the Mussoorie District, although at Allahabad, was prevented from being present by severe illness, Several members were unavoidably detained in their circuits.

The transfers of the Rev. P. M. Buck of the N. I. Conference, Rev. W. N. Brewster of Cincinnati Conference, Rev. Jackson of the New York Conference and Rev. C. A. Gray were announced.

The following persons were introduced to the Conference: Rev. P. M. Buck and Mrs. Buck, Rev. Brewster, Dr. Knox of New Hampshire Conference, Revs. Jackson, George Dunn, Honorary Secretary Tract and Book Society, Allahabad, Miss Mansell, daughter of Dr. Mansell of Cawnpore, Rev. Craig of Lall Bazaar Coffee Rooms, Calcutta, Mrs. Jeffries, wife of Rev. Enoch Jeffries, Miss Ernsberger, M. D., Mrs. Oldham of Singapore, Mrs. Dease, Drs. Mansell, Waugh, Lucas and Johnson. Rev. F. Warne, of Calcutta, Mr. Bowen, Native minister N. I. Conference, the Rev. Craven of Naini Tal, Drs. Parker and Badley, Revs. Bare, Maxwell, Hopkins, Rockey of the N. I. Conference, Mr. Howe, a Christian worker, Mrs. Parker, Mrs. Rockey, Miss Wisner of Rangoon Girl's School, Mrs. Hall of Allahabad, Bishop Fowler, and Rev. I. F. Row, Secretary to the Anglo-Indian Evangelization Society

Mr. Bowen's address (in Hindustani)

to the Conference was translated by the Bishop. He spoke in enlogistic terms of the good work the Bengal Conference was doing and wished it God-speed.

Rev. Dr. Lucas

of the Presbyterian Mission, Allahabad, after his introduction to the Conference said, in extending greetings, that he was glad of the fact of the transfer of Rev. Dr. Waugh of the N. I Conference to Allahabad Mission work, and that a warm welcome remained for him from the resident missionaries.

The speech of the Fraternal Delegate

from N. I. Conference, Dr. Johnson, was full of kind and tender words for the brethren of the Bengal Conference. His talk bristled with important facts as regards the grand achievements of his own mission. He referred to the unprecedented success which the body he was representing had achieved during 1883 among the lower classes. The Sunday School work was steadily growing in popularity. He spoke of the absolute necessity that existed for special attention being given to the English work in the Conference, inasmuch as it greatly helped the Native work. Success depended on our entire devotion to the work, and full, unreserved consecration to the Lord. See, said he, that your hearts are kept pure and full of the Holy Ghost Hearty congratulations were extended. We are one and our work is one. The 1st verse of Hymn, "Blest be the tie that binds our hearts in Christian love" was sung.

The Conference Sermon

was preached by the Revd. F. Warne of Calcutta. It was based on Acts I: 8. The discourse was plain and scriptural and showed where the secret of success lay. Funds and every other thing needed for the carrying on of the work would come in easily if preachers and people were purified and filled with the Holy Ghost. It was the Holy Ghost that converted the 3,000 in the day of Pentecost: their possessions were sold and joyfully laid at the Apostles' feet, and the Christians of the New Testament Church had all things common.

The Conference Love Feast.

Immediately after the refreshing sermon, bread and water were passed through the congregation. The feast of love in the truest sense of the word began. The Bishop's talk before the opportunity for testimony was given, the testimonies of the Revs. Buck and Jackson and Mrs. Buck made a profound impression upon the audience. Mrs. Buck's flood of tears, as she spoke of the perishing Natives touched the tender chords of many hearts, many wept. Truly it was a blessed meeting. The Master was present. The Holy Ghost operated freely on many a heart. Fifteen testified to the saving and keeping power of the Lord Jesus Christ. As important and pressing business had to be attended to, the Bishop was obliged to bring the refreshing exercise to a close, not before advising the ministers always to have the feast on a separate evening unconnected with other exercises.

The Deaconesses' Home.

When the missionary ladies came in after their meeting in the Parsonage, the Bishop took the opportunity of speaking about the Institution. He explained the term deaconess, and the nature of the work that was expected of her, also the possibilities of deaconesses homes in India. He said that a part of his private dwelling was set apart for a deaconesses' home as an experiment. Several spoke of the absolute necessity that existed for such institutions in India. Dr. McCoy spoke most strongly on the subject. He said that while the Roman Catholic and Anglican Churches were alive to the importance of perfecting organizations in connection with women's work, many evangelical churches were critical and sceptical.

Open air Bible Schools

are a new feature in our work. Quite a large number of them have been organized and maintained with very little expense: hundreds of such schools could be put in operation all over the Conference. In the free discussion on the subject some of the brethren remarked that there was no permanency in the work and a great deal of rowdyism obtained. Several of the N. I. brethren and members of the Bengal Conference presented a detailed account of the schools conducted in their circuits and showed the immense amount of good that was being accomplished in the Mohullas and villages. Dr. Knox remarked that the secretaries at New York were wanting all the facts of our work, and he considered it absolutely necessary that the work be reported in the minutes. It was therefore resolved and approved by Conference that a new column be opened in the statistics for recording all such schools as are conducted on week days.

The Platform Sunday School Meeting

was a great success. The presence of the Rev. C. P. Hard as chairman was a guarantee for victory. Spicy speeches were made by several of the speakers. The people were made glad. Many minds received additional light on the Sunday school question. The Lord of Sunday schools was glorified.

The Educational Platform Meeting

was presided over by the Rev. Dr. McCoy. The chairman, after some introductory remarks bearing on the great work the Methodist Church is doing on educational lines, introduced the Rev. Dr. B. H. Badley who gave a detailed account of the school work at Lucknow and referred, in passing, to the Lutheran College at Guntoor, the Presbyterian College in the Punjab, and his own, which stand as an expression of American liberality. Dr. Parker of Moradabad spoke freely on the prosperous condition of the schools in his District where the moral education of the children was strictly and carefully attended to. Rev. Oldham spoke of the grand school work at Singapore. Bishop Fowler, who that same evening arrived from Calcutta, gave some weighty solid advice on the subject of education. Bishop Thoburn in his own characteristic style gave the enjoyable meeting a suitable *coup-de-grace*.

Rev. Dr. Benjamin West of Singapore was admitted on trial in the Conference, and elected to Elder's orders under the Missionary Rule.

Sunday Exercises.

The English Sunday School of the M. E. Church here has an enrollment of 120 children. The average weekly attendence is 90. The energetic superintendent and teaching staff, with the assembled children and friends, listened to speeches from the Revs. Gilruth and Hard, former pastors, the Rev. M. Tindale Rev. P. M. Buck and Bishop Fowler. The Bishop spoke in a most plain, pleasant and happy way to the juvenile throng, about his great Friend. I am sure the address will not soon be forgotten by the School. Dr. Parker, the President, and Rev. P. M. Buck said some fine things in their speeches. All the addresses pointed to the Lamb of God that taketh away the sin of the world, and to the home of the righteous beyond the skies.

Bishop Fowler's Sermon

at 11 o'clock was based on the 8th verse 2nd chapter of Ephesians. It was a powerful presentation of God's truth such as we very rarely are privileged to listen to in this part of God's vineyard. The interest of the audience deepened as he delved deep into his subject. The word from his lips truly proved a two-edged sword which cut away the sandy foundation upon which many of the deluded unconverted stood. The closing anecdote of his discourse, so nicely and beautifully related, sent a thrill under the Spirit's blessing through the audience. Truly it was a blessed and solemn time.

Ordination of Deacons.

Immediately after the service Bishop Thoburn, aided by Bishop Fowler, ordained the Revs. Busby, Tindale and Sorbonundo Das who had passed the prescribed Conference courses rendering them eligible to the office of Deacons.

Bishop Thoburn's Sermon

at the evening service was liste ned to with rapt attention by a congregation 500 strong. Every seat in the building was packed full. Several Native Christians took to the floor.

The sermon was a gem: it was based on a portion of the 14th verse of the 5th chapter, II Corinthians: "For the love of Christ constraineth us." The scripture lesson of the evening was the 13th chapter, 1st Corinthians, special stress being laid on the 7th verse, charity "beareth all things, believeth all things, hopeth all things, endureth all things." The sermon was not lacking in perspicuity, fire, and point. Bishop Thoburn has what many preachers are lacking in, a fund of live anecdotes from which he draws as occasion requires. The service was a benediction to all present.

ORDINATION OF AN ELDER.

The blessed service was followed by the ordination of the Rev. A. S. E. Vardon of Burhanpur. Bishop Thoburn was assisted in the ceremony by Bishop Fowler, Dr. Parker of Moradabad and Rev. Jackson of Mozufferpore. It was indeed a solemn service. May the blessing of the Triune God rest on the ordained elder.

A VERNACULAR AFTER-MEETING.

The energetic Rev. C. P. Hard, immediately after the benediction by Bishop Fowler, gathered together some of the Native Christian and English brethren and had a warm time of it. Bhajans were sung, short speeches delivered and prayer offered. It was truly a high day in Zion.

THE MEMORIAL SERVICE

was presided over by Bishop Fowler. Revs. Buck and Blewitt read memoirs of Mrs. Ray Allen and Mrs. Rebecca Samuel.

Before the close of Conference speeches were delivered by Bishop Fowler, the Rev. I. F. Row, Drs. Parker and Badley. Bishop Thoburn brought the proceedings to an end with appropriate fatherly advice. On the whole the session was an interesting and harmonious one.

The Conference will meet at Calcutta next year. The following are the statistics of the Conference.

ENGLISH WORK.

No. of Probationers 228.
No. of Full Members 616.
No. of Conversions 554.
No. of Local Preachers 20.
Current Expenses (Sexton, light and fuel) Rs. 27,644.
Ministerial Support Rs. 26,947.
Conference Claimants Rs. 556.
Other Collections Rs. 6,039.
No. of English Sunday Schools 13.
No. of Scholars 1,082.
Total Expenses of Sunday Schools Rs. 1,436.
No. of Conversions in Sunday Schools 57.

VERNACULAR WORK.

No. of Probationers 308,
No. of Full Members 224.
No. of Local Preachers 11.
No. of Exhorters 15.
No. of Colporteurs 13.
No. of Conversions 39.
No. of Adults Baptized { From Hinduism 35. From Mahomedanism 17.
Native Sunday Schools 151.
No. of Scholars of both sexes 5,329.
Total Expenses of Sunday Schools Rs. 272.

APPOINTMENTS OF THE BENGAL CONFERENCE.

AJMERE DISTRICT C. P. HARD, P. E.

Ajmere	...A. Gilruth.
Burhanpur Mission ...	...A. S. E. Vardon.
Gadwara	...Jacob Samuel.
Jubbulpore	...M. Tindale.
Khundwa and Hurda	...T. E. F. Morton.
Mhow, English Church and Native Mission ...	...E. Jeffries, Paul Singh.

BURMA DISTRICT, S. P. Long, P. E.

Rangoon	...S. P. Long, one to be supplied.
„ Seamen's Mission	...To be supplied.
Tounghoo	...To be supplied.
Rangoon, Tamil and Telugu Mission	...To be supplied.

CALCUTTA DISTRICT, Dr. F. L. McCOY, P. E.

Asansol	...W. P. Byers.
Calcutta, Bengali Circuit	...S. N. Dass.
Calcutta English Church	...F. W. Warne.
„ Hindustani Mission	...To be supplied
„ Seamen's Mission	...R. H. Craig.
Mozufferpore... ...	...Henry Jackson.
Pakur	...J. P. Meik, Neils Madsen, P. C. Nath.
Editor, "Indian Witness"	...F. L. McCoy.
Calcutta Boys' School	...To be supplied.

MUSSOORIE DISTRICT, D. Osborne, P. E.

Allahabad English Church	...F. D. Newhouse.
Deoband Mission ...	...John D. Webb.
Hardwar Mission ...	...To be supplied.
Lahore, English Church	...E. S. Busby.
Lahore Hindustani Mission	...C. H. Plomer.
Multan...	...C. G. Conklin.
Mussoorie and Rajpore Mission	P. M. Buck, F. J. Blewitt.
Roorkee	...C. W. DeSouza.
Principal, Philander Smith Institute, Mussoorie	.. P. M. Buck.
Supernumerary ...	...C. M. Miller.
William A. Carroll ...	...Transferred to the Baltimore Conference.
Ray Allen	...Transferred to the Gennessee Conference.
L. R. Janney... ...	...Transferred to the South West Kansas Conference.
A. G. Creamer... ...	...Transferred to the Kansas Conference.
James M. Thoburn ...	...Transferred to Erie Conference.

William N. Brewster, W. F. Oldham, R. W. Munson, B. F. West and C. A. Gray, Missionaries to Malaysia.

To preach the Annual Sermon ... ...H. Jackson.

W. F. M. S.

AJMERE DISTRICT.

Ajmere, Girls' School and Zenana work ...	...Mrs. Gilruth.
Jubbulpur Zenana work and girls' Orphanage ...	...Mrs. Hard.
Burhanpur Zenana work	...Mrs. A. S. E. Vardon.
Mhow Zenana work and Girls' school	Mrs. Jeffries and Mrs. Paul Singh.
Khundwa Girls' School	...Mrs. Morton.

BURMAH DISTRICT.

Rangoon Girl's School	...Miss J.E. Wisner, Miss Files.
Rangoon Orphanage and Woman's Workshop	...Mrs. Long.

CALCUTTA DISTRICT.

Calcutta Girls' School	Lady Superintendent, Miss M. E. Hedrick. Teachers Miss M. E. Day. Miss H. Mansell.

MUSSOORIE DISTRICT.

Deoband Zenana work	...Mrs. Webb.
Lahore, Bengali Girls' School and Zenana work ...	...Mrs. Plomer.
Roorkee City Girls' School and Zenana work ...	...Mrs. De Souza.
Mussoorie	...Mrs. Buck.
Pakur Girls' School and Zenana work ...	...Mrs. Meik.
Mozufferpore	...Mrs. Jackson.

DEACONNESSES' HOME.

Miss Elizabeth Maxey.
Miss Kate A. Blair.
Miss Lilian R. Black.

The Native Girls' Orphanage has been transferred from Khandwa, C. P., to Jabalpur, C. P., in care of Mrs. Hard, assisted by Mrs. Tindale; teachers Miss Nash, Miss Kirk and two others.

A WELCOME TO BISHOP THOBURN.

On the evening of Wednesday, the 16th instant, quite a large number of the members and friends of the Methodist Episcopal Church at Allahabad came together to give Dr. Thoburn a warm enthusiastic reception.

PASSENGERS ARRIVED

Per P. & O. Str. *Assam*, Jan. 20th.

From London—Mr C V Sage Dr Bateman Mr and Mrs Bibby Mrs C Watkin and child Mr R Graham Dr and Mrs Walker Mr and Mrs Bent and Mrs Springer,
From Naples—Mr and Mrs Meakin.
From Venice—Mr A Springer.
From Brindisi—Mrs Hadyn.
From Port Said—H H Prince de Khivenbuller, and Mr H Bechinie.

PASSENGERS SAILED

Per S. S. *Peshawur*, Jan. 25th

For London—Mrs Meredith Mr Lethbridge Mr R A B Preston Mrs Hoey Rev and Mrs LeFebre and two children Dr and Mrs C Claxton Mr and Mrs C Harperink Mr Waltjen Mr and Mrs Birch Colonel W North Miss Munro Mr Trinker Mr Houghton Mrs Lancaster Mr Neville Mr and Mrs Frank Jones Mr Mody and Mr Mitchell.
For Brindisi—Mr J A Bryce Mr J Samuelson Mr T Pellatt Mr Cole Mr Roby Mr Meredith Mr A C Kennard and Mr Caldecott.
For Ismailia—Mrs Tibbetts.
For Malta—Col and Mrs Branson.
For Suez—Mr Hugot Mr Gobin Mr Lynch Mr Raymond Mrs Herter Miss Berdan and Mr Herter.

Domestic Occurrences.

MARRIAGE.

GREGORY—COLLINS.—At a meeting for worship, held after the manner of the Society of Friends, on the premises of *The Bombay Guardian*, Tardeo, Bombay, on Saturday, Jan. 19th, 1889, Maurice Gregory, son of Thomas Gregory, of Whiteladies Road, Bristol, England, to Emma Ann Collins, daughter of William Collins, of Bath Road, Banbury, England.

DEATH.

LOWE.—On January 19th, 1889, at Khetwadi, Bombay, Catherine Eliza, wife of John Amos Lowe, of *The Bombay Guardian*, aged 29 years.

BOWEN MEMORIAL FUND.

Amount previously acknowledged	Rs.	5,041	14 11
An "Admirer of the late Mr. Bowen"		25	0 0
Collected by the Rev. Dr. W. W. Allerbury New York £15-6-5		221	2 10
A Friend		10	0 0
Rev. H. C. Squires		100	0 0
"Anonymous" thro' New Oriental Bank		1,000	0 0
Rev. G. R. Navalkar, Alibag...		10	0 0
	Rs.	6,408	1 9
Amounts promised, previously acknowledged ... ... Rs.	1,215		
Dr. D. Mackichan ...	100		
Dr. Murray Mitchell	100		
		1,415	0 0
	Rs.	7.823	1 9

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„ Persia ...	R. Hutchison	... 3517	480	... 20th March	„

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s. s. Asia ...	Wm. Russell	... 3550	480	... 27th Jan.	1889.
„ Hispania ...	G. C. Boothby	... 3380	480	... 3rd April	„
„ Arabia ...	J. Laird ...	... 3544	480	... 17th „	„
„ Britannia	F. Blight ...	... 3069	480	... 1st May	„
„ Roumania	C. Hillcoat	... 3387	480	... 20th „	„
„ Armenia ...	Geo. H. Read	... 3395	480	... 29th „	„
„ Persia ...	R. Hutchison	... 3517	480	... 20th June	„

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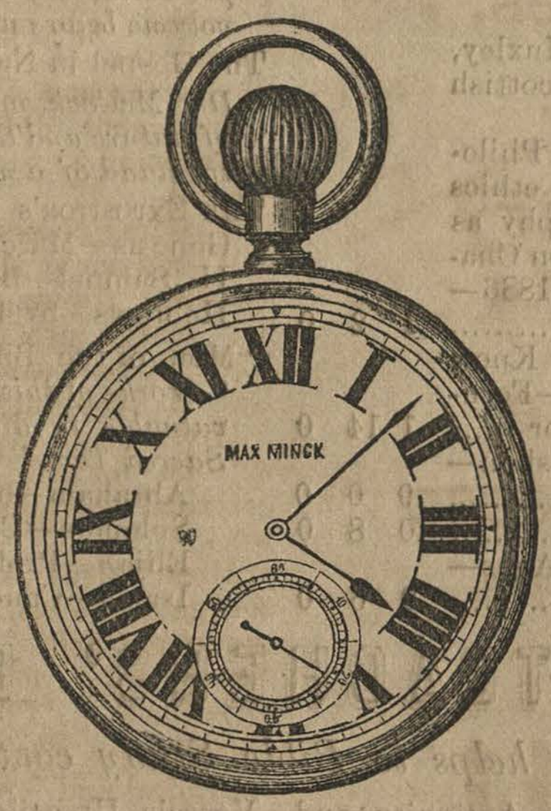

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